

Kitab al-Siyam - Fasting

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Abu Hazim said: In the name of Allah the Compassionate, the Merciful. Fasting is of two types, obligatory and voluntary there is no third type. There is Ijma on this. The obligatory fasts are in the month of Ramadan, which is between al-Sha'ban and Shawwal. It is obligatory on every single sane, the resident who does not travel, the free and slave man and woman. Except for the menstruating and the woman who gave birth. These two never fast during their days and make the days up another time. There is Ijma regarding all of this. Fasting is never accepted from anyone whether it is a fast on Ramadan or done on another time, except with having the intention for it. Each fast must have its separate intention. It is intended as near to the fast as possible, connecting instantly to the fast is not necessary as it is for the prayers, because it would be a tremendous difficulty. The narrations of Rasulullah ﷺ ordering to intend the night before the fast are weak Marfu', there are only authentic Mawqif narrations regarding it.

Leaving the intention on purpose invalidates the fast. Allah says: "Yet they have merely been ordered to worship Allah sincerely". And Allah says: "Except those who repent and correct themselves and hold on to Allah and are sincere in their religion for Allah" (2). Rasulullah ﷺ said: "Deeds are but by intentions and every person will have only that which he intended". If anyone forgot to intend for the fasts of Ramadan and remembered that he forgot it during the daytime whether he ate, drank or had intercourse or if he did not do anything, it remains obligatory on him to intend to fast for the remaining day and perform the fast as soon as he remembers it. The person then abstains from what a fasting person abstains from and his fast is then valid and there is no making up for this fast. Even if the described person remembered that he had no intention to the amount that the act of making the intention would be right before Maghrib time. It would still be valid and obligatory to make that intention. It is prohibited for the described person not to intend in such a situation. Because he purposefully left off the fast and is not able to make it up.

Whoever reaches the news that the crescent moon (Hilal) of Ramadan had been seen last night, then whether he ate, drank or had intercourse or did not do anything, and it does not matter what time the news of the crescent moon being seen last night reached the person. Even if it was right before Maghrib time then it becomes obligatory on whoever reached the news to instantly intend fasting, abstaining from eating, drinking and having intercourse. If the person then also abstains from what a fasting person abstains from then the fast is valid and there is no making up for that fast. It is prohibited to not intend if such news reaches a person, he purposefully left off the fast and can not make it up. The same is done for the one who had to fast because of a vow made on a specific day, but forgot to intend and remembered it during daytime then this person does exactly the same as described above. The same is done for the one who has to fast two consecutive months. The same is also done for the one who sleeps before Maghrib time during Ramadan, for the two consecutive months or for vows made on specific days. If the person does not wake up except after sunrise or during daytime or on the

very end of the day. If the person does not remember anything or does not wake up except after sunset then he is not sinful, he did not fast and there is no making up fasts for the person.

al-Rubayy'i Ibn Mu'awwidh said: "Rasulullah ﷺ sent a person on the morning of Ashura to the villages of Ansar around Medina with this message: 'He who got up in the morning fasting he should complete his fast, and he who had had his breakfast in the morning, he should complete the rest of the day'" (4). Salamah Ibn al-Akwa said: "Rasulullah ﷺ sent a person of the tribe of Aslam on the day of 'Ashura and commanded him to declare to the people to observe fast in case they had not observed it, and to complete fast till Maghrib if they had eaten food" (5). Fasting on the day of 'Ashura used to be obligatory and its obligation got abrogated for being recommended to fast on that day. Jabir Ibn Samurah said: "Rasulullah ﷺ used to command us to observe fast on the day of Ashura and exhorted us to do it and was particular about it. But when fasting in Ramadan was made obligatory, he henceforth neither commanded us nor forbade us, nor was he so particular about it" (6). Aisha said: "Quraish used to fast on the day of 'Ashura in the pre-Islamic days and Rasulullah ﷺ also observed it. When he migrated to Madinah, he himself observed this fast and commanded others to observe it. But when fasting during the month of Ramadan was made obligatory he ﷺ said: 'He who wishes to observe this fast may do so, and he who wishes to abandon it may do so'" (7).

This used to be all a ruling for the obligatory fasts and whatever was obligatory for it remains, the only thing that got abrogated was the obligation of fasting on 'Ashura to it being recommended to fast on that day. The ruling on fasting during Ramadan changed multiple times, once fasting during Ramadan for everyone was not obligatory. Whoever wished may fast and leaving it was permissible also. But instead if the fasting was not done then it was obligatory to feed the poor every day instead of the fast. It was a choice that could be made. Then fasting in Ramadan became obligatory and this choice ceased. Our view on continuing the fast after remembering the intention is also the view of Umar Ibn Abdul Aziz, 'Ataa, Ali Ibn Abi Talib and others (8). All narrations of Rasulullah ﷺ obliging to make up the fast if someone completes the remaining of the fast after remembering that the intention was forgotten are weak. Abdul Rahman Ibn Salamah al-Khuza'i is unknown and he is in all of its Asanid.

The intention being done as close as possible to the beginning of the fast is for every single fast, not only for the obligatory fasts. Aisha said: "Rasulullah ﷺ would come and say: 'Do you have any food for breakfast?'. And we would say no, so he would say: 'I am fasting'. One day he came to us and we had been given some Hais. He said: 'Do you have anything (to eat)?'. We said: 'Yes, we have been given some Hais'. He said: 'I started the day wanting to fast', but then he ate" (9). There is not in this narration any mention that Rasulullah ﷺ did not intend before the fast. There is also no mention in it that Rasulullah ﷺ did wake up eating and drinking and then intended the fast after remembering. If these would be mentioned in the narrations regarding Rasulullah ﷺ the intention would not become obligatory anymore but these are not mentioned in it. It is understood from the narration that it was never regarding an obligatory fast. It is allowed, but only disliked to fast a voluntary fast and then invalidate that fast. This is all exactly as it is in the narration. There are other narrations mentioning Rasulullah ﷺ waking up without having intention to fast but still fasting but they are all weak, Layth Ibn Abi Aslam and Ya'qub Ibn 'Ataa

are in all of its Asanid and they are all weak. There would still be no evidence for the intention not being obligatory if they would be ever authentic.

Whoever mixes the intention for the obligatory fast with something else that is obligatory or voluntary. The same is for the one who mixes prayer, Zakah, Hajj, 'Umrah or freeing a slave. Every single mixed intention would invalidate the act that is done. Except for mixing 'Umrah with Hajj for who enters Ihram having with him an animal to sacrifice. And whoever intends while he is already fasting to invalidate the fast, invalidates his fast. If that is done on purpose, while being aware of being in a state of fasting even if the person did not eat, drink or have intercourse. Intending to invalidate the act invalidates it the same way for prayer, Hajj and other acts. The fast is invalidated by eating, drinking, or having intercourse in the private part of a woman, if any of it is done on purpose and while aware of being in a state of fasting. Whether the amount done of them were small or large. Allah says: "So now you can have sexual intimacy with them and seek what Allah has destined for you and eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast till the night" (10). It is narrated that Rasulullah ﷺ said: "if one has a sudden attack of vomiting while one is fasting, no making the fast up another time is required of him, but if he vomits intentionally he must make the fast up another time" (11). This narration is not authentic in its Marfu' Turuq. This is also the view of Ahmad Ibn Hanbal, al-Bukhari, al-Tirmidhi, al-Darimi and al-Bayhaqi (11). Swallowing your own saliva never invalidates the fast.

Any sin on purpose invalidates the fast. Rasulullah ﷺ said: "Fasting is a shield. When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say: "I am fasting, I am fasting" (12). Rasulullah ﷺ also said: "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relations with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting'" (13). Rasulullah ﷺ also said: "If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.'" (14). Rasulullah also said: "Whoever does not give up evil and ignorant speech, and acts in accordance with that, Allah has no need of giving up his food and drink" (15). al-Rafth is the wording Rasulullah ﷺ used, and al-Rafth includes both obscene speech and obscene actions (16). It includes any sin in general. Also Rasulullah ﷺ mentioned evil acts and speech, which also includes any sin in general. So if any sin is done then the fast is not done as the fasting person is ordered to, because it goes against the order of Rasulullah while being in a state in which it necessitates following that order of Rasulullah ﷺ specifically for the fasting person. This is also the view of Umar Ibn al-Khattab, Jabir, Abu Dharr, Abu Hurairah, Mujahid, Hafsah Bint Sireen.

It is not possible to make up any fast that got invalidated on purpose, whether on Ramadan or a fast done because of a vow. Because we have never been ordered by Rasulullah ﷺ to make up a fast from Ramadan that got invalidated on purpose. There is no difference in performing Hajj at somewhere other than Makkah and making up the fasts of Ramadan outside Ramadan. This is also the view of Umar Ibn al-Khattab, Ali Ibn Abi Talib and Abu Hurairah (17). Only 4 can

make up the fasts. The menstruating women and women after childbirth, they make up the days of menstruation and the days of childbirth. The sick and traveler who shortens the prayer. Allah says: "The month of Ramadan [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful." (18). If the sick and the traveler break the fast and make it up another day then they are all obedient to Allah for following it as Allah has ordered.

Freeing any slave from any gender, adult or non-adult, whether the slave has defects or not is all valid. Rasulullah ﷺ told us to free a slave in general. The Umm ul-Walad (slave girl who has a child from her master), al-Mudabbar (the slave that will get free if the master dies). And the Mu'taq bi Sifatin wa Ila Ajalin (Master will free the slave for a condition, "You're free tomorrow", or "You're free once I get healed from my illness"). And the al-Mukatab (gets free by paying a certain amount of money to the master). As long as any of them is a slave it suffices for the obligation. Anyone who had to fast 2 obligatory consecutive months, but then suddenly Ramadan started, or the date of al-Adha, or he got sick while fasting, then the person starts again with the 2 consecutive months. This is also the view of Ibrahim al-Nakha'i (19). If he made a vow while fasting the consecutive months then the vow falls off him and he continues fasting the consecutive months. Rasulullah ﷺ said: "The conditions of Allah are most binding". If the one who has to fast 2 consecutive months begins the first day of a month then he continues fasting till he sees the third crescent moon. If he begins the second day of the month or the second last day of the month and whatever is between it. He then fasts for 58 days only. Rasulullah ﷺ said: "The month may also consist of twenty-nine days" (21). Rasulullah ﷺ did not oblige to fast a complete 2 months. He only obliged 2 months which can consist of 58 days.

And who has to feed if he can't fast, feeds 60 poor people with at least the amount of one Mudd with food that is directly edible, not food that has to be prepared for it to be edible, because that is not called feeding which is the obligation. Any food given that is directly edible of the amount of one Mudd is valid. Whoever would be able to afford freeing a slave at the moment he had intercourse during the daytime of his fasting on Ramadan and then got poor, then the obligation to free a slave remains even if he got poor after the intercourse. Whoever is unable then fasts and if he fasts then nothing else is valid to do even if the fasts are very easy or if he was able to afford freeing a slave. If the person is unable to free a slave or fast then he must feed 60 poor people nothing other than this is ever valid, whether he was able to free a slave and fast or not. If someone fears difficulty for being barely able to free a slave is not obliged for it and fasts instead. And if someone fears difficulty by having to feed 60 poor then this remains as a debt for the person and does it whenever he is able to.

Hijamah does invalidate the fast as Rasulullah ﷺ authentically had said (22). The narrations of Rasulullah ﷺ doing Hijamah while fasting are not an indication in this case that the prohibition is Mansukh, there is no mention of him doing it in the obligatory fast. As it is allowed to invalidate voluntary fasts anytime. There are narrations with it specifically mentioned that Hijamah does

not invalidate the fast from Rasulullah ﷺ but they are all Marfu' weak. The fast is not invalidated by wet dreams, masturbation, a man getting in touch with his wives or slaves except for the private parts getting in touch with each other and a young man kissing his wives or slaves. It is also not invalidated by releasing semen or pre-cum on purpose, vomit, blood flowing from the teeth except if it is swallowed on purpose, inhaling medicine (Su'ut), injections, or using medicine through the ears (Taqfir). Anything that reaches the throat or between the teeth, as long as it is not swallowed on purpose. Having intercourse or eating while thinking it is night while it is day time. Having intercourse forgetful or eating forgetful, or sinning forgetful, using a wet or dry Siwak. Or tasting, chewing or finding food between the teeth as long as it is not swallowed on purpose, also not the one who is forced to do from the things that invalidate the fast, entering bathrooms, going fully underwater all do not invalidate the fast. Releasing semen in any possible way has never been mentioned that it invalidates the fast. A young man kissing his wives is prohibited during the fast. Rasulullah ﷺ prohibited the young man doing it and allowed it for the old man (23). The narration of Umar telling Rasulullah ﷺ that he kissed and Rasulullah ﷺ then telling him: "What do you think about rinsing your nose with water while you are fasting?" is weak. This is also the view of al-Nasa'i and Ahmad Ibn Hanbal (24).

As for any semen getting released whether on purpose or not in any possible way, then nothing has been mentioned of it invalidating the fast. This is also the view of Ibn Mas'ud (25). As for the medicine going in the private parts, ears or nose then none of that is called eating, drinking, intercourse or sinning which are the only things prohibited during fasting. This is also the view of Ibrahim al-Nakha'i (26). As for rinsing the nose. Rasulullah ﷺ said: "Snuff up water freely unless you are fasting" (27). But the fasting person can choose to do it or not. It is not prohibited for him. There is not in this narration any mention of the prohibition of water reaching the throat for the fasting person.

As for being Junub while fasting. Al-Bara said: "It was the custom among the companions of Rasulullah ﷺ that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Sirma-al-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said: 'Disappointment for you.' When it was midday on the following day, he fainted and Rasulullah ﷺ was informed about the whole matter and the following verses were revealed: 'You are permitted To go to your wives (for sexual relation) At the night of fasting.' So, they were overjoyed by it. And then Allah also revealed: 'And eat and drink Until the white thread Of dawn appears to you Distinct from the black thread (of the night).' (28). This narration is the Nasikh of every single narration with another ruling narrated on the topic of being Junub while fasting, as all of them go according to the customs that were revealed before the Ayah. The Ayah includes having intercourse till Fajr appears. It necessitates that a person can be Junub directly after the appearance of Fajr. Then being Junub while fasting also becomes necessary and it does then not invalidate the fasting as it becomes necessary with the last ruling revealed regarding the topic.

The one who eats, drinks, sins or has intercourse forgetful or was forced to it does not invalidate the fast. This is also the view of Ibn Umar, Abu Hurairah, Zayd Ibn Thabit, Ali Ibn Abi Talib, Ataa', Qatadah, Mujahid, al-Hasan, Abu al-Ahwas, 'Alqamah, Ibrahim al-Nakha'i, al-Hasan al-Basri. Rasulullah ﷺ said: "If anyone eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah" (29). Rasulullah ﷺ also said: "Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress" (30). Entering a bathroom, going underwater, moistening the mustache all do not invalidate the fast. Some companions saw these as invalidating the fast, but they are not an evidence.

The insane or fainted person during the time of fasting does not invalidate their fast if they had intended to fast. They continue to fast whenever they cease being insane or fainted and do not have to make up that fast. The insane or fainted one do also not invalidate or are burdened in vows, marriage, divorce, Hajj, Ihram, sales, gifts, Khilafa if he is a Khalifa or his Imarah, Wilayah, Wakalah, Kufr or Fisq. The fainted only is also sick, because being sick includes preventing a person from the ability to move the body parts from it weakening. This means that if a person faints the whole day then that they have to make the fasting up another time as they are sick. The insane and sleeping are not sick. But as for the fainting one then he does not make up the prayer if he ceases from fainting after the prayer time. And prays only the prayer of the current time he is in. The sleeping person past the prayer time does make up the prayers because the sleeping person is addressed specifically to make up the prayer, while the fainted one is not. Allah obliged whoever is sick to make up the fast another day and did not oblige it for the sick to make up the prayers, but Allah did oblige making up the prayers for the one who forgot or the one who slept past the prayer times. But Allah did not oblige the one who slept past the times for the fasting or forgot fasting to make the days up they missed. If anyone has severe hunger or thirst and fears death must eat or drink and does not have to make up the fast. If the pain reaches the point of being sick only then eats and drinks but makes it up. The one who fears death is forced and exceeds the point of being sick. And the one who is forced does not have to make up anything.

Fasting for Ramadan or outside Ramadan is not done except if the second Fajr appears. If it does not appear then eating, drinking or having intercourse is all allowed. Whether if the person doubts the rise of Fajr or if he is certain that it will not appear. Whoever sees the Fajr appearing throws away whatever is in his mouth from food or water and fasts, he does not have to make up the fast. Even if he was eating after a long time after Fajr raised but he was not aware of it rising. Whoever eats or drinks doubtfully assuming it is Maghrib sins and invalidates his fast and can never make it up. And the one who has intercourse with his wives or slaves only doubtfully assuming that it is Maghrib time performs Kaffarah. Allah said: "Eat and drink until the white thread of the dawn becomes evident". He did not say "Till Fajr becomes evident", or "Till Fajr Rises", or "Till you start doubting if Fajr raised". It is not allowed for anyone to change what Allah exactly said. And it is also not allowed to oblige a fast on someone when the white thread of dawn did not become evident for him.

Aisha said: "Bilal used to pronounce the Adhan at night, so Rasulullah ﷺ said: 'Carry on eating and drinking till Ibn Umm Maktum calls the Adhan, for he does not pronounce it till it is dawn'" (31). Salim Ibn Abdullah said: "My father said that Allah's Apostle said: 'Bilal pronounces 'Adhan at night, so keep on eating and drinking (Suhur) till Ibn Umm Maktum pronounces Adhan.' Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned" (32). Rasulullah ﷺ said: "The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar and you can eat food till the streaks of whiteness spread like it" (33). Rasulullah ﷺ additionally said that it is allowed to eat till Ibn Umm Maktum calls the Adhan. And that eating, drinking or having intercourse is all allowed after Fajr appears as long as for the person the thread of the dawn did not become evident. This is all also the view of Abu Bakr, Salim Ibn Ubaid al-Ashja'i, Abu Qilabah, Umar, Abu Hurairah, Ibn 'Abbas, Ibn Umar, Sa'd Ibn Abi Waqqas, Hibban Ibn al-Harith, Abu Aqil, Amir Ibn Matar, Ibn Mas'ud, Muhammad Ibn Ali Ibn al-Husain, al-Hasan, Abu Mijlaz.

Whoever gets trustable news from one man or one woman at least or more that the crescent moon had been seen yesterday at the end of Sha'ban then it's obligatory on him to fast even if the people do not fast. This is the same if the crescent moon of Shawwal is seen then the fasts are invalidated even if the people still continue fasting. Even if a person was the only one to see it. He then stops fasting. The news can be hidden if the person fears pain. Rasulullah ﷺ said: "Do not begin the fast until you see the new moon, and do not break the fast (at the end of Ramadan) until you see it. If the new moon is obscured from you, then work out (when it should be)" (34). Rasulullah ﷺ said regarding sighting the crescent moon: "Verily Allah deferred its sight, but if (the new moon) is hidden from you, then, complete its number (thirty)" (35). For those who use the Riwayat of Simak: Abdullah Ibn 'Abbas said: "A Bedouin came Rasulullah ﷺ and said: 'I have sighted the moon.' He asked: 'Do you testify that there is no god but Allah? He replied: Yes. He again asked: Do you testify that Muhammad is the Messenger of Allah?' He replied: 'Yes.' And he testified that he had sighted the moon. He said: Bilal, announce to the people that they must fast tomorrow" (36). Ibn Umar said: "The people looked for the moon, so I informed the Messenger of Allah ﷺ that I had sighted it. He fasted and commanded the people to fast" (37). There are narrations of Rasulullah ﷺ accepting the testimony of 2, but none of that is an indication that it is limited to 2. 1 testimony is always valid.

If the crescent moon is seen before the declination of the sun (Zawwal) of Dhuhr time then everyone must start fasting the remaining day. If it is seen around the end of the month of Ramadan then the people stop fasting. If the crescent moon is seen after the declination of the sun of Dhuhr time then Ramadan begins at Maghrib time of that day. This is also the view of Ali Ibn Abi Talib, Salman Ibn Rabi'ah al-Bahili, Abdul Malik Ibn Habib al-Andalusi, Abu Bakr Ibn Dawud.

It is from the Sunan and recommended to hasten eating and drinking when the sun sets and to delay the Suhur. Rasulullah ﷺ said: "The difference between our fasting and that of the people of the Book is eating shortly before dawn" (38). And Rasulullah ﷺ said: "The people will continue to prosper as long as they hasten the breaking of the fast" (39). And Rasulullah ﷺ said: "Allah, the Most Exalted said: 'Those among My servants, who hasten to break their fast, are the most beloved (or dearest) to Me'" (40). And Rasulullah ﷺ said: "Religion will continue to prevail as long as people hasten to break the fast, for the Jews and the Christians delay delay breaking their fast" (41). And Rasulullah ﷺ said: "My Nation will not cease following my path as long as they do not delay breaking their fasts" (42). Rasulullah ﷺ also said: "If the supper is served start having it before praying the Maghrib prayer and do not be hasty in finishing it" (43). This would all be an obligation as the orders of Rasulullah ﷺ are all obligatory unless there is narrated regarding the ruling otherwise from Rasulullah ﷺ so that it then becomes from the Sunan and recommended things to do, and we have that regarding this narrated from Abu Sa'id al-Khudri: Rasulullah ﷺ said: "Do not extend your fasts. If any of you wants to extend the fasts, he should extend it until dawn" (44).

Whoever accepts Islam, becomes adult, sees purity from the menstruation or after giving birth, ceases from being sick, finishes traveling, eats, drinks and has intercourse with their wives or slaves the remaining day. They fast the next day and do not have to make up that day. They all could initially have no intention at all to fast as fasting is initially not obligatory on any of them so they were never addressed. Eating, drinking or having intercourse during the daytimes of the fasts of Ramadan on purpose invalidates the fast and the person must also stop eating, drinking or having intercourse after he did what invalidated the fast, for the remaining day..

Anyone who travels outside his city beyond 1 Meel (1 Meel is 3000 arm lengths and that equals a distance of 1.92 km or 1.19 miles) can eat, drink and have intercourse with his wives or slaves. Whether the travel was intended for sinning or not. It is obligatory for everyone to break the fast if they are traveling. There is no option to keep fasting or to leave it. The only option is to leave and break the fasts. Allah says: "And to fast is better for you" (45). This Ayah is Mansukh. Salama Ibn Akwa' said: "When this verse was revealed: 'And as for those who can fast (but do not) expiation is the feeding of a needy person', he who liked to observe fast did may do it and he who felt reluctant to observe it ate and expiated till the verse was revealed which abrogated it." (46). All narrations narrated on there being a choice to fast and to leave it are or weak, or there is no mention in it of it happening during the fasts of Ramadan, because any voluntary fast can be invalidated for any reason. Even if there would be anything authentic with there being mention of it being regarding the fasts of Ramadan which is never the case then it would still not be evidence because the last orders of Rasulullah ﷺ are him obliging to break the fasts and not that there should remain any option in insisting fasting. Jabir Ibn Abdullah said: "Rasulullah ﷺ went out to Mecca in Ramadan in the year of Victory. He and the people fasted till he came to Kura' al-Ghamim. He then called for a cup of water which he raised till the people saw it, and then he drank. He was told afterwards that some people had continued to fast, and he said: 'These people are the disobedient ones; these are the disobedient ones'" (47). Jabir Ibn Abdullah also said: "Rasulullah ﷺ went to Makkah in the Year of the Conquest, so he fasted until he reached Kura' al-Ghamim and the people were fasting with him. Then it was said to him:

'The fast has become difficult for the people, and they are watching you to see what you will do.' So after Asr, he called for a cup of water and drank it while the people were looking at him. Some of them broke the fast while some of them continued their fasting. It was conveyed to him that people were still fasting, so he said: "Those are the disobedient." (48).

Rasulullah ﷺ did not only oblige to break the fast for those who had difficulty during the fast, he did not limit it he obliged it for everyone. As it is not mentioned in any narration that he only obliged for those who had difficulty. Those who conclude from this that it is only allowed to break the fast during difficulty and prohibited to break it if there is no difficulty: Did Rasulullah ﷺ sin or did he not sin? If they say: "He sinned", they apostate. If they say that he did not, then they agree he ﷺ did not sin while he drank water while traveling during an obligatory fast of Ramadan, then it is understood without any doubt that Rasulullah ﷺ called those who do not break their fasts while traveling during the fasts of Ramadan no matter if they had difficulty or ease, sinners. As there is no mention that Rasulullah ﷺ only limited it for the ones who had difficulty. If it is said: "Maybe Rasulullah ﷺ had difficulty", then this is a lie and whoever ascribes this to Rasulullah ﷺ let him take his seat in hellfire, it is not only never mentioned that he had difficulty but no one also disagrees that Rasulullah ﷺ fasted extended for days. If it is then said "Why did he then not oblige to break the fasts in the beginning of the travel?". Then no one disagrees that rulings can be revealed at any time possible no matter the situation. If that is understood and that Rasulullah ﷺ drank water while traveling on an obligatory fast, while it is never mentioned that he had difficulty, and that he obliged every single person without limiting it for anyone to break their fast then this becomes the absolute last ruling abrogating every single other ruling that preceded regarding the fast of the traveler.

Jabir Ibn Abdullah said: "Rasulullah ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." Rasulullah ﷺ said, "It is not dutiful to fast while traveling." (49). 'Amr bin Umayyah Ad-Damri said: "I came to Rasulullah ﷺ from a journey and he said: 'Stay and have a meal to break the fast, O Abu Umayyah.' I said: 'I am fasting.' He said: 'Come close to me and I will tell you about the traveler. Allah, the mighty and sublime, has abandoned fasting and half of the prayer for him.'" (50). Jabir bin 'Abdullah narrated that: Rasulullah ﷺ passed by a man in the shade of a tree on whom water was being sprinkled. He said: "What is the matter with your companion?" They said: "O Messenger of Allah, he is fasting." He said: "It is not right to fast when traveling. Accept what Allah has permitted." (51). Rasulullah ﷺ obliged accepting what Allah permitted for the traveler during the obligatory fasts. And refusing to accept what Rasulullah ﷺ ordered to accept what Allah permitted is without any doubt sinful, if it is sinful then the person traveling during obligatory fasts of Ramadan is obliged to break the fast. Our view is also the view of Umar Ibn al-Khattab, Aisha, Ibn Abbas, Ibn Umar, Abdul Rahman Ibn 'Awf, Abu Hurairah, Sa'id Ibn al-Musayyib, Ataa', al-Zuhri, al-Sha'bi and others (52). They explicitly said that the last order of Rasulullah ﷺ was it being obligatory to abandon fasting while traveling during the obligatory fasts of Ramadan.

Whoever becomes resident before Fajr and does not travel except after Maghrib intends to fast whether he is in Igharah, Umrah or others. Because he is only ordered to break the fast if he travels, and he is here a resident. If he still breaks the fast while he became resident before Fajr and after Maghrib then if he did not know the ruling it is valid, but sins, invalidates and can not make up the fast if it was on purpose. Because he is a resident and not a traveler. If he intends at night that he will travel during the coming day then he does not intend to fast that day. Even if he became resident then his prayer would be invalid. The person makes up the fast another day. This is different from prayers because for the one who traveled for Igharah shortens the prayer for 20 days. And 4 days for Hajj.

A woman seeing black blood from menstruation invalidates the fast. It is no other color that invalidates the fast. If she sees purity before Fajr or if a woman with postnatal bleeding sees purity before Fajr. If they then delay the Ghusl on purpose till Fajr rises but still pray the Subh prayer before sunrise then it does not invalidate their fasts. Because doing this is all allowed, but if they delay Ghusl to the point where they miss the prayers then the fast is invalidated, if they were forgetful or did not know it then remains valid. A Mustahadah (woman with chronic menstrual bleeding) fasts just as she prays.

If someone delays making up the fasts of Ramadan on purpose, for an excuse, or forgetful till the next Ramadan comes then he fasts the obligatory fasts of that Ramadan. Once Ramadan ends then in the very next Shawwal he must make up the fasts which he had to fast. The person does nothing more than not feeding the poor even if he delayed the fasts for years. It is sinful to delay. It is still valid if the making up is done scattered and not done every day. In the Mushaf of Ubayy the Ayah: "then (he should fast) a period of other days" includes the word متابع after "other days". So the Mushaf of Ubayy obliged, making up the fasting continuous everyday and it would be invalid to delay even one fast to another. But this wording was left out by Allah (53). Then it no longer is invalid to make up the fasts over scattered days. This is the same with the wording of the Ayah of stoning which was left out, except that after it Rasulullah ﷺ practiced the ruling still and that is why it still remained valid unlike the Ayah about fasting for a period of other days.

If a slave gets to know about Ramadan approaching then he must fast if he is a resident. If the slave travels he must break the fast and make up that fast another time. If he did not know about the month then he does not have to make up any fast. If he knew it but was a traveler or sick then he makes those days up.

The pregnant, breast-feeding, and old man are all obliged to fast. If the breast-feeding fears she won't have enough milk and there are no other ways, or if the pregnant woman fears damage for her baby, or if the old man is unable to fast then they all break the fast and do not have to make those days up, also no feeding the poor. Having mercy for the babies is obligatory. Rasulullah ﷺ said: "He who is not merciful to people Allah will not be merciful to him" (54). Whoever obliges feeding the poor uses the Ayah where Allah says: "And those who have the strength, on them there is a ransom: the feeding of a poor person". This in the Ayah is Mansukh as said before. Because in the next Ayah Allah says: "Whoever of you witnesses the month,

"then let him fast" (55). Having intercourse multiple times while fasting in Ramadan necessitates one Kaffarah for that day only, not more. If the person has intercourse everyday then for each there is Kaffarah necessary. Whether the Kaffarah was done directly after the intercourse or if it was delayed.

If someone was sick during all of Ramadan or was traveling during all of Ramadan makes up all days he missed. All voluntary fasts can be broken, it is also not disliked to break it. Rasulullah ﷺ used to break voluntary fasts in the narrations mentioned earlier (56). Fasting because of a vow, for Kaffarah besides Ramadan are obligatory not voluntary. It is also not obligatory on the one who breaks a voluntary fast, to fast another day instead. The narrations obliging it are all weak. If someone fasts the fasts that he had to make up from Ramadan and broke that fast on purpose, then he only has to fast one other day for that day, not more.

If someone passes away while he had to make up obligatory fasts from Ramadan, vows or Kaffarah, then it is obligatory on the Awliyah of the one who passed away to fast the fasts he had to make up. There is no feeding the poor in any of this. If the one who passed away had no Wali, then someone is hired from financial capital (Ra's al-Mal) to make up the fasts for the person. Whether it was a bequest (Wasiyyah) or not. This is also the view of Abu Thawr (57). Allah says: "All after (settling) the will he might have made, or a debt" (58). Rasulullah ﷺ said: "If anyone dies in a state that he had to complete fasts, then his Wali must fast on his behalf." (59). Ibn Abbas said: "A man came to the Messenger of Allah ﷺ and said: O Messenger of Allah, my mother has died (in a state) that she had to observe fasts of a month (of Ramadan). Should I complete (them) on her behalf? Thereupon he (the Holy Prophet) said: Would you not pay the debt if your mother had died (without paying it)? He said: Yes. He (the Holy Prophet) said: The debt of Allah is most deserving to be paid" (60). Abdullah Ibn Buraidah said that his father told him: "When we were sitting with the Messenger of Allah, a woman came to him and said: 'I had gifted my mother a maid-servant, and now she (the mother) has died.' Thereupon Rasulullah ﷺ said: 'There is a definite reward for you and she (the maid-servant) has been returned to you as an inheritance.' She (that woman) again said: 'Fasts of a month (of Ramadan) are due upon her; should I observe them on her behalf?' He (the Holy Prophet) said: Observe fasts on her behalf. She (again) said: She did not perform Hajj, should I perform it on her behalf? He (the Holy Prophet) said: 'Perform Hajj on her behalf'" (61).

Allah saying: "And that there is not for man except that for which he strives" (62). Does not go at all against what , there is not for a man except that he strives for and that which Allah and his messenger obliged. And Rasulullah ﷺ obliged the Wali of the one who passed away who had obligatory fasts to make up to fast it for him. The ones who disagree with us oblige making up Hajj, freeing slaves and giving charity but use this Ayah against fasting, this is full of contradiction. Even if it would be a bequest for Hajj, freeing slaves or giving charity then a bequest can also be done for fasts. And Rasulullah ﷺ saying: "When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)" (63). There is nothing in this narration except that the acts of the dead person come to an end, not related to anything about fasting for a dead person. Even if it would while it is not then the Wali fasting for the dead person are additional rulings,

and additional rulings are never left out they are all accepted and acted upon. All narrations about Rasulullah ﷺ not accepting fasting for a dead person are weak. It being obligatory for the Wali of the dead person to fast for him from what he missed from the obligatory fasts is also the view of Tawus and Hammad (64). We say it is also obligatory to hire someone from financial capital (Ra's al-Mal), because Rasulullah ﷺ said: "The debt of Allah is most deserving to be paid". The debts of Allah precede the debts of the people.

If multiple Awliyah fast for the person then that is valid, it does not have to be limited to one. What is not valid however is them fasting all on the same day. One of the Awliyah only must fast one day instead of all together on one day. The Awliyah are the Maharim, the sons of the uncles can fast also. It is obligatory to fast for the Awliyah and they are sinners by refusing to. The dead person is not burdened if they refuse to fast. If vows (Nudhur) are made on purpose to omit the fasts that had to be made, then the vows are all invalid for the Wali and for the dead person because it is a sin and vows including sins are invalid. Rasulullah ﷺ said: "There is no fulfillment of a vow involving an act of disobedience" (65). A vow is only a vow if closeness to Allah is intended with it. Whoever vows to fast one or multiple days to get closer to Allah, or to thank Allah, or vows to fast if he ceases from being in a sick state. Or vows to fast if Allah grants the wish of the person that includes no sin. Then it is obligatory to fulfill that vow. Allah said: "Fulfill your covenants" (66). Rasulullah ﷺ said: "He who vows to obey Allah, should obey Him. But he who vows to disobey Allah, should not disobey Him" (67). This is general for all vows including obedience to Allah. If a person vows what is not obedience to Allah and also no disobedience, like visiting someone's house or to not to eat certain things then it is not obliging to do that act, the person does nothing except repent to Allah. No vow is ever obliging except if it is obedience to Allah. Vows are prohibited besides what is obedience to Allah. Ibn Umar said: "Rasulullah ﷺ forbade making vows, and said: 'It does not bring good. Indeed, it is only a means by which something is extracted from the miserly'" (68). This includes the prohibition on every vow that is not obedience to Allah, and what is obedience to Allah, Rasulullah ﷺ ordered it to be fulfilled.

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Whoever vows to fast the day he ceases being sick or to fast the day someone comes, or the day he gets released from prison, or anything similar with mention of a "day" then fasting if what he wanted to happened during the day or night is not obligatory that day and also not making it up and also another fasting. Whoever breaks the fasting of the vow on purpose or for an excuse can never make it up except if he said in his vow that he would make it up if he broke it. Whoever vows fasting two days or more then it is valid to fast that on different days. If he vowed to fast on a week or a month then the fast is not valid except to fast it continuously everyday. If he broke it during it on purpose then he begins from the beginning. If he vowed to fast two weeks or two months and included in the vow not to fast it continuously then he does them on spread and different days. Whoever vows to fast an entire year, then nothing is obliging on this vow. Because there are days in a year in which fasting is prohibited. And vowing for a year includes fasting continuously everyday not on different days. If the person vows to fast one year excluding Ramadan, and the days in which fasting is prohibited then that vow is valid and binding on the person also excluding the fasts of Sha'ban, Dhu al-Hijjah and Shawwal. Whoever had to fast on a day a fast from a vow, but then Ramadan enters then fasting for Ramadan becomes obligatory instead of the fasting from the vow. There is also no making up of the fasting from the vow that got preceded by Ramadan.

The best fast after Ramadan is to fast one day and to not fast a day. It is prohibited to pray more than that and to fast every single day. Rasulullah ﷺ said regarding the rewarding fasts: "Fast like the fasting of the Prophet Dawud and do not fast more than that." Abdullah Ibn 'Amr Ibn Al-'As said, 'How was the fasting of the Prophet ﷺ of Allah, Dawud?' Rasulullah ﷺ said: 'Half of the year'. (to fast on every alternate day) (69). Rasulullah ﷺ also said: "Then fast like the fasting of Dawud who used to fast on alternate days and Dawud would never flee from the battle field, on meeting the enemy" (70). This does not mean that it is only limited to fasting on battlefields. Rasulullah ﷺ said: "Whoever fasts every day of his life, then he has not fasted" (71). This is also the view of Umar Ibn al-Khattab, Abu Musa al-Ash'ari, al-Sha'bi, Ibn Mas'ud and others (72).

It is recommended to fast 3 days every month, and it is recommended to fast on Mondays and Thursdays. Abu Hurairah said that it was said to Rasulullah ﷺ: "O Messenger of Allah, why do you fast on Mondays and Thursdays?" He said: "On Mondays and Thursdays Allah forgives every Muslim except two who have forsaken one another. He says: 'Leave these two until they reconcile" (73). It is sufficient to fast the obligatory fasts only, there is no harm in not fasting any voluntary fast. It is recommended to fast on the day of 'Ashura'. It is the 9th day of the month of al-Muharram, fasting on the 10th day also is a good act as well. It is also recommended to fast the day of 'Arafah for both the ones performing Hajj and the ones not performing Hajj. Rasulullah ﷺ said: "I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year" (74).

There are narrations of Rasulullah ﷺ breaking the fast on the day of 'Arafah, and that Rasulullah ﷺ did not fast on this day. These narrations are not evidence that it is not recommended to fast on that day. It is a voluntary fast, breaking the fasts on voluntary fasts is allowed. And not fasting on the days that are recommended are allowed also. This does not go against anything of the reward that Rasulullah ﷺ mentioned for the fast on that day. Aisha said: "If the Messenger of Allah ﷺ abandoned any act which he in fact loved to do, it was out of fear that if the people practiced it constantly, it might become obligatory for them" (75). There are also narrations of Rasulullah ﷺ prohibiting to fast on the day of 'Arafah but they are all weak. In the chain is Mahdi Ibn Harb al-'Abdi al-Hajari. He is unknown. This is also the view of Ibn Ma'in, al-Dhahabi and al-'Uqayli. Al-Hakim and al-Bayhaqi had Asanid Mahdi Ibn Hassan al-Abdi, but no one is known by this name, the correct name is Mahdi Ibn Harb al-'Abdi al-Hajari and he is unknown. Aishah, Uthman Ibn 'Affan, Abdullah Ibn al-Zubair used to fast on the day of 'Arafah.

It is recommended to fast on the 10th day of Dhu al-Hijjah, before the day of offering. Rasulullah said: "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijjah)" (76). It is not allowed to fast on a Friday except if the person who wants to fast on that day fasts one day before and after Friday. If a person vows to only fast on a Friday then the vow is invalid. Rasulullah ﷺ said: "None among you should observe fast on Friday, but only that he observes fast before it and after it" (77). Rasulullah ﷺ visited Juwairiyah and she was fasting, he asked her: "Did you fast yesterday?" She said: "No." He said: "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast." (78). There are

narrations mentioning that Rasulullah ﷺ always used to fast on Fridays and these are all authentic. But they are not at all an evidence that it is no longer obligatory to fast the day before and after it. There is only mention that he used to fast all Fridays which does not negate that he did not fast the days before it. It remains obligatory to fast one day before and after Friday. This is also the view of Ali Ibn Abi Talib, Abu Hurairah, Ibrahim al-Nakha'i, Mujahid, al-Sha'bi, Ibn Sirin, Ibn Abbas, Tawus and others.

If someone vowed to fast the day he ceases from being sick or other things if it happens on a certain day. If that day appeared to be on a Friday then fasting on Friday from that vow is invalid, because he did not fast the day before or after it. It is not allowed to fast the nights also, and also not to fast prolonged after Maghrib and after Suhur time in which he never eats even for days. It is obligatory on everyone to eat or drink every night. Rasulullah ﷺ said: "Do not extend your fasts. If any of you wants to extend the fasts, he should extend it until the dawn" (79).

Fasting on Yawm al-Shakk, which is fasting on the last day of Sha'ban doubtful is invalid. There is also no fast valid before Yawm al-Shakk, except for the person who happened to fast that day for other reasons. Not for fear or doubting if Ramadan happened or not. Rasulullah ﷺ said: "Do not observe fast for a day, or two days before Ramadan except a person who is in the habit of observing a particular fast; he may fast on that day" (80). Rasulullah ﷺ ordered to only start fasting Ramadan when the crescent moon (Hilal) is seen. Rasulullah ﷺ said: "Fast when you see it (crescent moon) and stop fasting when you see it (crescent moon at the last days of Ramadan), and if the weather is cloudy treat Sha'ban as having thirty days". This is also the view of Ibn Mas'ud, Hudhaifah, Ammar Ibn Yasir, Ibn Abbas, Abu Hurairah, Umar Ibn al-Khtattab, Ali Ibn Abi Talib, Anas Ibn Malik, Ibn Umar.

The narrations about fasting the Sarar of the month are no evidence to allow fasting 2 days before Ramadan. Sarar of Ramadan only means the beginning and end of Ramadan, not something which is outside Ramadan. Even if it would then it is still not evidence because this was a custom of the people before Rasulullah ﷺ prohibited fasting 2 days before Ramadan. The permissibility of fasting 2 days before Ramadan would be then Mansukh.

It is allowed to fast on the 16th of Sha'ban, the narrations regarding its prohibition are all weak. In its chain is al-'Alaa Ibn Abdul Rahman al-Hurqi he did not reach the state of the Thiqat al-Athbat, this is the view of Ibn Ma'in, Ibn 'Adi, al-Daraqutni, al-Dhahabi, al-Athram and others. Because he had narrations which were rejected, this is why Muslim used his narrations except for when he was the only one in a narration. Which is the case with this narration about fasting on the 16th of Sha'ban it is rejected. Ahmad Ibn Hanbal had Tawtheeq of him but rejected this narration also for being the only one narrating it. It is not allowed to fast on the day of al-Fitr and on the day of al-Adha, both voluntary and obligatory fasts are prohibited on these days. It is also not allowed to fast on the days of al-Tashriq, they are the 3 days after the day of al-Adha, both voluntary and obligatory fasts are prohibited.

It is not allowed to make an oath (Yamin) to fast such as: "I will not enter your house, if I do so then upon me is 1 month of fasting". Rasulullah ﷺ said: "Allah has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent" (81). Taking an oath that is prohibited becomes invalid. Rasulullah ﷺ also said: "There is no fulfillment of a vow involving an act of disobedience". It is not allowed for the married women or enslaved women to fast voluntarily without the permission of her master or husband. She must fast the obligatory fasts whether the master or husband likes it or not. If the master or husband are absent she is unable to get permission and is then allowed to fast. Rasulullah ﷺ said: "A woman should not fast except with her husband's permission if he is at home (staying with her)" (82). Rasulullah ﷺ used the wording "Ba'l", this word means both the master and the husband. It is recommended to train the non-adults to fast during Ramadan if they are able to. It is not obligatory. Allah says: "Let there be a group from among you who call to goodness" (83).

There is a narration attributed to Rasulullah ﷺ that he said: "If a child fasts 3 days in a row then Ramadan becomes obligatory on him". This narration is weak because of Muhammad Ibn Abdul Rahman Ibn Labibah, he is weak. This is also the view of Ibn Ma'in, Malik, al-Daraqutni and others. This is also the view of Sa'id Ibn al-Musayyib. Ali Ibn Abi Talib obliged applying Hudud on any non-adult that reaches the size of 5 hand spans, Ibn Sirin, Qatadah and al-Zuhri obliged prayers and fasts for any non-Adults if they are able to (84). And These are all not an evidence.

It is obligatory to break the fasts after Maghrib with dates, if there are no dates then water. If does not invalidate the fast to begin with something other than these 2, because the fasting is complete but it goes against the order of Rasulullah ﷺ so it is still prohibited to begin with anything other than these 2. If the fast is broken after Maghrib on Khamr, pig or zina then the fast is valid but sins remain. Rasulullah ﷺ said: "When you break fast, you should do it with a date for there is blessing in it, and if you do not find a date, break it with water for it is pure" (85). Rasulullah ﷺ used to drink Sawiq (water mixed with wheat) at Khaibar, but this is not an evidence that it is no longer obligatory to use dates first. There is no mention that he did not begin first with dates. There is only mention that he drank Sawiq. Even if it was the case that people used to begin first with anything other than dates then it would be according to the customs of the people. Which becomes then Mansukh because of the order of Rasulullah ﷺ to begin first with dates and if no dates are found then with water.

Whoever is called to eat must accept it if he is not fasting, the one who fasts must say: "I am fasting", but must accept the invite and pray for them. Rasulullah ﷺ said: "If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (in order to bless the inmates of the house), and if he is not fasting he should eat" (86). Rasulullah ﷺ also said: "When one of you is invited (to a meal), and he is fasting, he should say that he is fasting" (87).

Laylat ul-Qadr is once a year in the month of Ramadan, in its last 10 nights. It never is other than the last 10 nights of Ramadan. No one ever knows which night Laylat ul-Qadr is from the last 10, except that it is in one of the odd numbers in 10. If the month is 29 days then the last 10 nights begin on the 20th day. If the month is 30 days then the last 10 nights begin on the 21st day. Allah says: "We have sent it (the Qur'an) down on the Night of Qadr" (88). And Allah says: "The month of Ramadan [is that] in which was revealed the Qur'an" (89). Ibn Mas'ud said that Laylat ul-Qadr is on the 17th day of Ramadan. This is not an evidence. Rasulullah ﷺ said: "I see that your dreams agree regarding the last ten (nights of Ramadan). So seek it on an odd number (of these ten nights)" (90). Laylat ul-Qadr is not any different from other nights. Not a single difference except that Allah said: "We have indeed sent it down on a blessed night. Indeed, We have always been warning. On that night, every matter of wisdom is determined" (91). And Allah said: "The Night of Qadr is much better than one thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. It is all peace until the break of dawn" (92). Rasulullah ﷺ ordering us to look for it does not mean that Laylat al-Qadr has a certain appearance which we have to look and differ it from the other nights. It only means to increase in acts of worship because of the great blessings the night has.

We finish everything here and we say, all praise be to Allah, the Lord of the worlds. Peace and blessings of Allah be upon our master Muhammad, his servant, his messenger. There is no power or strength except by Allah. The Most High, the Most Great.

Sources:

- (1) Surah al-Bayyinah, Ayah 5
- (2) Surah al-Nisa, Ayah 146
- (3) Jam' al-Jawami' Volume 10, Page 173 - <https://shamela.ws/book/127677/7462>
- (4) Sahih Muslim 1136 - <https://shamela.ws/book/711/3167>
- (5) Sahih Muslim 1135 - <https://shamela.ws/book/711/3166>
- (6) Sahih Muslim 1128 - <https://shamela.ws/book/711/3148>
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